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NO. I.

THE ALLEGED COMPOSITE CHARACTER OF EXODUS I., II.

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The character and cogency of the arguments for the critical division of Exodus may be illustrated by testing them in their application to the opening chapters of this book. Exodus I.-XI. contain an account of Israel in Egypt until the institution of the Passover and the plague of slaying the first-born on the night of the departure out of the land. This may be conveniently divided into three sections, viz., (1) I., II., the multiplication of Israel, their oppression, the birth of Moses and his flight to Midian; (2) III. 1-VII. 7, the call and mission of Moses; (3) VII. 8-XI. 10, the plagues of Egypt.

The first section is parcelled by different critics as follows:

Knobel, Elohist, I. 1-7, 13, 14; II. 23-25.

Jehovist, I. 8-12, 15-22; II. 1-22 (he follows the *Kriegsbuch* in II. 11-22).

Kayser, Elohist, I. 1-4, 5*b*, 7*, 13, 14; II. 23*b*-25.

Jehovist, I. 6, 8-12, 15-22, II. 1-23*a*.

Redactor, I. 5*a*.

Nöldeke, Grundschrift, I. 1-5, 7*, 13, 14*; II. 23 (from ויאנהו)-25; VI. 2 seq.

Second Elohist, I. 6, 8-12.

The Redactor has inserted from B in I. 7 (ויעצמו... וישרצו) see verse 9, and from other sources in I. 14 (בחמר ובלבנים or at least ובלבנים) see chapter v.

Dillmann, A, I. 1-5, 7, 13 seq.; II. 23*b*-25; VI. 2 seq. (I. 6 probably does not belong to A).

B, I. 8-12, 15-22; II. 1-14.

C, II. 15-23*a*.

Wellhausen, Q, I. 1-5, 7* (except וירבו ויעצמו see verses 9, 20), 13, 14* (except second half of 14*a* and prefixing 14*b*); II. 23*b*-25; VI. 2 seq.

* An asterisk attached to a figure indicates that the verse is not retained in its original form, but has undergone more or less modification.

JE, I. 6, 8-12, 15-22 (some words from verses 7, 14a); II. 1-23a.

J, I. 6, 7* (וַיִּצְמָחוּ וַיִּבְרְחוּ), 8-10, (עַבְדָּה בְּשֵׁרָה), 14a*, 20b, 22; II. 11-22.

E, I. 11, 12, 15-20a, 21; II. 1-10.

Schrader, *Annalist*, I. 1-6, 7, 13, 14; II. 23b-25.

Theocratic, I. 8-12, 15-22; II. 1-14.

Prophetic, II. 15-23a.

According to these critical schemes the Elohist says nothing whatever of the birth of Moses, or the cruel edict of the king of Egypt to slay the Hebrew children, nothing of Moses being found by Pharaoh's daughter or brought up by her, and nothing of his flight to Midian. He is not once mentioned, until God suddenly reveals himself to him in Egypt without any antecedent explanation (VI. 2 seq.) and commissions him to be the deliverer of Israel. The Elohist's account preceding the call of Moses is limited to a brief recapitulation of the sons of Jacob, who came with him and with their households into Egypt, and their immense multiplication (verse 7). Upon this follows without any further explanation the statement (verses 13, 14) of their being grievously oppressed by the Egyptians; then (II. 23b-25) their sighing by reason of their bondage and God's gracious purpose to deliver them; whereupon he reveals himself to Moses and summons him to this work (VI. 2 seq.) without the reason having been told that such a person as Moses existed. Kuenen (*Hexateuch*, p. 69) owns that Moses could not have been so abruptly introduced. "This revelation must have been preceded by some details concerning Moses, which have not been able to hold their place by the side of the more elaborate narrative of Exod. II.-V. drawn from other sources."

These verses thus arbitrarily sundered from the context in which they stand, and where they are in every case appropriate and suitably connected, are assigned to the Elohist on the ground of their alleged peculiar style and diction and allusions which they contain to other parts of the Elohim document. The name Elohim occurs in the last three of these verses (II. 23b-25), but so it does in I. 17, 20, 21, which are not referred to him, and in fact Elohim is the only name of God that occurs in the course of these chapters, so that it affords no criterion of partition. The genealogical list of the sons of Jacob (I. 1-5), it is said, must belong to the Elohist, since he is partial to genealogies and it is he that invariably records them. And yet the critics differ among themselves on this point. The detailed list of Jacob's family that went with him into Egypt (Gen. XLVI. 8-26) is indeed referred to the Elohist by Dillmann, Schrader and Nöldeke; but Hupfeld and Böhmer assign it to the Jehovist, to whose preceding statements it contains many manifest allusions (Kays. p. 30, note), and Kayser maintains that it belongs neither to the Elohist nor to the Jehovist, but has been inserted by the Redactor (p. 31, yet see his statement p. 36 that all such lists belonged to the Jehovist). In this conflict of opinion the list of names of itself can hardly be regarded as deciding in

favor of the Elohist in this instance ; nor can the expressions (I. 5) "souls" in the sense of persons, and "came out of the loins of," which are common to both lists, be classed as peculiarly Elohist. Kayser, in fact, claims (p. 36) that the first part of I. 5, in which these expressions occur, viz., "and all the souls that came out of the loins of Jacob were seventy souls" is an insertion by the Redactor, because it interrupts the connection ; and that the last clause of verse 5 should be joined directly with verse 4. Exod. I. 5 **יָצְאוּ יְרֵכָה** and Gen. XLVI. 26 **יָצְאוּ יְרֵכָה** are the only passages in which this phrase occurs ; in Gen. XXXV. 11 **מִחֲלָצֵי יָצָא** the same idea is somewhat differently phrased, and the critics would cite this in evidence of diversity of writers if it suited their purpose. And further, the affirmation that this list (Exod. I. 1-5) belongs to the Elohist because that in Gen. XLVI., upon which it is evidently based and from which it is condensed, belongs to him, is directly in the face of the critical dictum that parallel passages are an indication of distinct writers, and that one renders the other superfluous.

In I. 7 the vast multiplication of the children of Israel is expressed by heaping together a number of synonymous terms and adding intensive adverbs, **פָּרוּ וַיִּרְבוּ**, "were fruitful and increased abundantly and multiplied and waxed exceeding mighty." Now this would answer very well for the Elohist, who is said to be very diffuse in his expressions and to be very fond of multiplying words, an instance of which is alleged in I. 1 ; and all of these words but **עָצָם** occur singly or together in other Elohist passages. But the perplexing thing about it is that some of these same words are used with evident reference to this passage in the verses that immediately follow, which are by the critics assigned to an independent writer. In verse 9 the king of Egypt says, "the children of Israel are **רַב וְעָצָם** more and mightier than we," a plain allusion to the **וַיִּרְבוּ וַיִּעָצְמוּ** of verse 7. So verse 20, **וַיִּרְבוּ הָעָם וַיִּעָצְמוּ מְאֹד** "and the people multiplied and waxed very mighty" alludes to **וַיִּרְבוּ וַיִּעָצְמוּ מְאֹד** of verse 7, "multiplied and waxed exceeding mighty." The natural inference from these cross references would be that chapter I. is continuous throughout, the product of a single writer. But the critics have decreed otherwise, though they show their perplexity by their lack of unanimity as to the mode of dealing with this difficulty. As "be fruitful and multiply" **פָּרוּ וַיִּרְבוּ** often occur together in Elohist passages (Gen. I. 22, 28 ; XVII. 20 ; XXVIII. 3 ; XXXV. 11 ; XLVIII. 4), Nöldeke claims that these were the only verbs in the verse in its original form as it stood in the Elohim document, and that the other two **וַיִּעָצְמוּ...וַיִּרְבוּ** were inserted by the Redactor from the other document, which must have contained a parallel statement. Each writer spoke of the multiplication of the children of Israel and used two different verbs to describe it. But the Redactor (or compiler) has fused both sentences together and retained all four of the verbs ; though it is somewhat singular that in doing so he should thrust one verb from each writer between the two of the other, taking the first and third from one, the second and

fourth from the other. But as **שָׂרַן** also often occurs in the Elohist (I. 20, 21, etc.), and that too in immediate connection with **פָּרָה** and **רָבָה**, e. g., Gen. VIII. 17; IX. 7, Knobel thinks that these three verbs were in the verse in its original form and only the remaining one (**עָצַם**) was supplied by the Redactor. This, however, loses sight of the fact that both **רָבָה** and **עָצַם** are plainly alluded to in the **רָב וְעָצַם** of verse 9, which is attributed to the other document. Accordingly, to make the critical jargon complete, Wellhausen pares away both of these verbs from verse 7, leaving only **פָּרָה** and **שָׂרַן** "were fruitful and increased abundantly" to it in its original form; although these two are never joined together elsewhere without **רָבָה** accompanying them.

There is a critical disagreement also about verse 6, "And Joseph died and all his brethren and all that generation." Hupfeld (p. 86) and Schrader leave it with the passage assigned to the Elohist, to which it naturally belongs and of which it is an appropriate part. But this evidently prepares the way for verse 8 and the narrative that follows, thus binding the whole together as one continuous passage. Consequently Nöldeke, followed by Kayser, Dillmann and Wellhausen, felt it to be necessary to cut verse 6 out of its proper connection and assign it to the other document as the beginning of the account continued in verses 8 seq.

With this diversity among the critics themselves, and the facts of the case being as already stated, it can scarcely be said that any very clear proof has been given that the opening verses of this chapter are to be sundered from what follows, and assigned to a separate Elohist document.

I pass now to the next passage which the critics unanimously assign to the Elohist, verses 13, 14. Here we suddenly find without any intimation of a change of policy that the Egyptians, who with their king were so friendly to Jacob and his descendants, "made the children of Israel to serve with rigor." This needs for its explanation the very verses which have here been cut out and assigned to the other document, verses 8-10. But it is alleged that verses 13, 14 simply repeat what is already contained in verses 11, 12, and moreover they have a peculiar diction which shows them to belong to the Elohist. But these verses are not superfluous in connection with what precedes. It is evident on inspection that there is no mere tautology, nor even unnecessary redundancy, but rather an endeavor on the part of the writer to impress his readers with the severity of the bondage imposed on the Israelites; so that he dwells upon the subject, using more intense expressions and adding fresh particulars. That the one passage is not a bare repetition of the other is further apparent from the confession of some of the critics themselves, who claim that these verses imply a different conception of the tasks imposed upon the Israelites from the preceding. One passage speaks of "burdens" or loads which they had to carry and of cities which they helped to build, the other of "hard bondage in mortar and brick and in all manner of service in the field." But this is no contrariety in the view taken of Egyptian bondage; it is simply an

additional item in its description, and involves therefore no suspicion of a diversity of writers. The mention of "brick," verse 14, evidently prepares the way for the account in chapter V. of the tasks demanded of them in making bricks (associated v. 4, 5 with "burdens," as "burdens" i. 11 with "bricks" verse 14), which binds this passage with that, and yet chapter V. is by the critics referred to the Jehovist. So that Nöldeke thought it necessary to strike out ובלבנים "and in brick" or perhaps בחמר ובלבנים "in mortar and in brick," as not belonging to i. 14 in its original form, but introduced by the Redactor. Wellhausen even thinks it advisable to expunge the entire latter part of the first clause, and then to transpose the remainder with the second clause, which is closely related in its expressions to the preceding verse, so that the text thus doctored will read, "And the Egyptians made the children of Israel to serve with rigor: all the service wherein they made them serve was with rigor; and they made their lives bitter with hard bondage." In regard to which we can only say that if the critics are allowed to remodel the text at their pleasure and erase whatever stands in their way, they can probably prove any point that they wish to prove.

Knobel points out two expressions in verses 13, 14, which he says are Elohist, viz., עבדה קשה *rigor* and עבדה קשה *hard bondage*. The former, which occurs twice here, is found in but one other passage in the Pentateuch, where it is three times repeated, Lev. XXIII. 43, 46, 53, and is probably employed with definite reference to the passage before us. "Thou shalt not rule over him with rigor," carries with it the thought, thou shalt not deal oppressively with him as Egypt did with Israel. Besides this the word is used but once in the entire Bible, viz., in Ezek. XXXIV. 4, where the AV. has "cruelty," but the Revision "rigor." The whole mind of this prophet was steeped in the earlier Scriptures, and he often revives the obsolete expressions of the Mosaic law. It is obvious that so rare a word as this is no criterion of style. If it is found in but two Elohist sections in the Pentateuch and is absent from every other section by the same author, it is not surprising that it should not occur in the Jehovist sections, seeing that the writer found no occasion for its employment. The other expression עבדה קשה is found but twice besides in the Pentateuch, in Exod. VI. 9, where it is also referred to the Elohist, and in Deut. XXVI. 6, where the critics refer it to an entirely distinct writer, the Deuteronomist. We, on the contrary, refer it to the same writer every time whom we believe to be no other than Moses himself. Nöldeke compares "they made their lives bitter" וַיַּמְרְרוּ אֶת־חַיֵּיהֶם verse 14 with מַרְתָּ רוּחַ "bitterness of spirit" or grief of spirit in Gen. XXVI. 35, an Elohist passage; but a much more analogous expression is וַיַּמְרְרוּ "they made it bitter for him," Gen. XLIX. 23, a Jehovist passage, as the critics reckon it, and the only other place in the Pentateuch in which the peculiar form of the verb is used which is here employed.

I pass now to the next passage which is assigned to the Elohist II. 23b-25. Here I remark that by lopping away the first clause of verse 23, this passage is made to begin in the middle of a sentence. The fact that this is capable of being attached to I. 14 and yet make good sense does not prove this to have been its original connection. It might with an equally good result be joined to the first clause of verse 11, which the critics say belonged to an entirely different document. The scene at the burning bush in chapter III., though attributed by the critics to the Jehovist, is filled with allusions to these verses. "The God of Abraham, the God of Isaac and the God of Jacob," III. 6, corresponds with the mention, II. 24, of God's "covenant with Abraham, with Isaac and with Jacob." Jehovah says (III. 7), "I have seen," and "have heard," and "I know," which corresponds precisely with "God heard" (verse 24), "God saw" and "God knew" (verse 25) (AV. "looked upon" and "had respect unto," verse 25). "The cry (צַעֲקָתָם) of the children of Israel is come (בָּאָה) unto me" (III. 9) corresponds in thought, if not in exact verbal expression, with "they cried (וַיִּזְעֻקוּ), and their cry came up (וַתַּעַל) unto God" (II. 23). Such a number of coincidences could not occur in totally independent documents, but they are altogether natural in contiguous paragraphs by the same writer.

These verses have their root likewise in what is recorded in the Book of Genesis. The "covenant with Abraham" (verse 24) plainly refers back to Gen. XVII. (but see also XV. 18 of the Jehovist). The covenant with Jacob may refer to Gen. XXXV. 9 seq., also an Elohim passage, though one might more naturally think of Gen. XXVIII. 13 seq., which is Jehovistic. But there is absolutely no covenant with Isaac mentioned in any Elohim section, for it is plain that Gen. XXV. 11, to which Kayser appeals (p. 37, note) cannot be so considered. The only covenant with Isaac is that recorded Gen. XXVI. 2 seq., 24 seq., and these passages are Jehovistic. So that according to the division made by the critics, we have here an Elohist paragraph in Exod. II. 24 referring back to something recorded in the Jehovist document, which is inconsistent with any form of the divisive hypothesis ever yet proposed. Knobel cites two words in these verses as belonging to the diction of the Elohist. The first is נֶאֱקָרָה, a rare word, which is found but once besides in the Pentateuch, Exod. VI. 5, where it is used with direct reference to this place, and which therefore can give no criterion of a writer's habitual style. The second is זָכַר *remember*, said of God. God is several times spoken of as remembering in Elohist passages, e. g., Gen. VIII. 1; IX. 15, 16; XIX. 29; Exod. VI. 5; Lev. XXVI. 42, 45. But that it is not peculiar to the Elohist is plain from Gen. XXX. 22, which Knobel is alone in referring to him; (Hupfeld, Nöldeke, Kayser, Schrader, Dillmann ascribe it to a different document); as well as from Exod. XXXII. 13, which is universally attributed to the Jehovist.

It can scarcely be said that the separatist hypothesis has a very strong foothold in the alleged Elohist passages of the first two chapters. Let us turn now to

the remaining sections of these chapters. Here an account is given of the cruel edict of the king of Egypt directing that every Hebrew child should be put to death, which Knobel considers utterly improbable, and numbers this among the reasons why this must have been written by the romancing Jehovist. It further records the infancy of Moses, the peril to which he was exposed, his being found and taken in charge by Pharaoh's daughter, his fleeing to Midian and his abode there, where he married the daughter of the priest of Midian. Of all this it is said that the Elohist knows nothing whatever.

In fact, the critics tell us, the account which is given of the parentage of Moses in II. 1 is at variance with that given elsewhere by the Elohist; so that this must be taken from quite a different document (so Dillmann). According to II. 1 the father and mother of Moses are unnamed persons of whom nothing further is known than that they belonged to the tribe of Levi. But the Elohist in Exod. VI. 20 and again in Num. XXVI. 58, 59 not only gives the names of both the father and mother of Moses, Amram and Jochebed, but says that the former was the grandson and the latter the own daughter of Levi. This, it is said, is quite a different representation from the other, and implies that the account in Exod. II. cannot be from the Elohist. With this I. 15-22 is indissolubly connected, because it is necessary to explain the circumstances under which Moses was born and the perils to which he was subjected in his infancy. Now, as Elohim is the name of God used in this paragraph (I. 17, 20, 21), it cannot be from the Jehovist, but by the other Elohist, and this, it is said, is confirmed by its peculiar diction. Dillmann notes four words that occur here as characteristic of the second Elohist יָלַד I. 17 seq.; II. 3, 6-10; דָּעָה II. 4; אִמָּה II. 5; כֹּהֵ in the sense of *here*, II. 12; two of these, יָלַד and דָּעָה, Knobel adduces with equal confidence as characteristic of the Jehovist. So that the proof from diction of diversity of authorship rests on very slender grounds. And the alleged contrariety as to Moses' parentage is of no force, for it amounts simply to this, that their names are not mentioned when they are first referred to, but afterwards they are. The Amram who was Moses' father was not Levi's grandson, and Jochebed was not Levi's own daughter, any more than when Jesus Christ is called the son of David, or a Jew at the present day is called the child of Abraham, we are to understand that immediate offspring is intended in either case. And the argument for diversity of authorship in I. 6, 8-12 is just as flimsy. We have seen already that I. 13, 14 is not superfluous beside I. 11, 12, and that there is no diversity of view to preclude their proceeding from a common source. And the only additional consideration that verses 8-12 betray an intimate knowledge of Egyptian affairs is of no force, unless it can be shown that the Elohist was deficient in this respect. If, however, without demanding further proof we assent to the partition of chaps. I. and II., and allow the assumption of a different writer from the one first considered, the disagreements and the difficulties of the critics in maintaining their hypothesis have only begun.

After the Elohist verses, which have been already reviewed, are sundered from these chapters, Knobel assigns all the rest to the Jehovist, finding abundant indications of his diction and style in verses which others impute to the second Elohist, and even claiming as Jehovistic criteria what other critics class as criteria of a distinct writer. He also counts it among the Jehovist's characteristics that etymologies are given (II. 10) of the name Moses and (II. 22) of Gershom; that the names of the midwives (I. 15) are given, an exaggerated statement made of the numbers of the Hebrews (I. 9), improbable commands attributed to the king (I. 16, 22), while the fact that Moses' father-in-law in II. 18 is called Reuel and in III. 1 Jethro does not prevent his assigning both these passages to the Jehovist. How weak these arguments are in the esteem of other critics appears from the fact that in spite of them, they assign the greater portion of this passage not to the Jehovist, but to a different writer, the second Elohist.

Further, while Knobel attributes this passage to the Jehovist and finds abundant indications of his style and diction, he nevertheless discovers many peculiar expressions which he can only explain by assuming that the Jehovist has here drawn his materials from pre-existing documents which contained special accounts of Israel's condition in Egypt, and that he has imported these peculiarities from them. It ought here to be observed how this building hypothesis upon hypothesis weakens instead of strengthening the cause which requires to be supported in this manner. One of the grounds on which we are asked to believe in the existence of these hypothetical writers is that the sections assigned to each respectively have their own peculiar diction and style. But here the section assigned to the Jehovist departs so seriously from what is alleged to be his ordinary style that he must be supposed to be borrowing from some other treatise.

The section assigned by Knobel to the Jehovist is by Schrader and Dillmann parcelled between the second Elohist and the Jehovist, called by Dillmann B and C and by Schrader the Theocratic and the Prophetic narrators; to the former as far as II. 14, to the latter from II. 15 onward the flight into Midian and Moses' residence there. In the section attributed to the second Elohist, however, Dillmann finds several words and expressions which are commonly regarded as characteristic of the Jehovist. He infers from this that the Jehovist document must have contained an account of the very same matters as are found in this paragraph taken from the second Elohist, and that the Redactor, who is always ready on an emergency, while copying mainly from the one document, introduced a few words here and there from the other.

Moreover, while the visit to Midian and Moses' marriage there (II. 15-23a) is taken from the Jehovist document, the second Elohist must have recorded the very same facts. This is shown by his repeated allusions to them (III. 1 seq.; IV. 18; XVIII. 1 seq.). It seems, therefore, that the writer of I. 8-12, 15-II. 14 must have narrated substantially what is found in II. 15-23a; and the writer of II. 15-

23a must have narrated substantially what is found in the preceding section. This is certainly adapted to awaken the suspicion that the critics have sundered what belongs together; that the missing sections are purely imaginary, and that these successive paragraphs have emanated from one and the same writer.

The reasons adduced to show that II. 15 seq. are by a different writer from the preceding verses, seem to have very little stringency. Thus Schrader says that II. 14 suggests one motive for Moses' flight and verse 15 another. According to the former Moses was afraid because his killing the Egyptian had become publicly known. According to the latter he fled because Pharaoh sought to slay him. But these reasons are not only perfectly consistent, but really identical. The reason that Moses feared the publicity of his act was lest it should come to the ears of Pharaoh. Dillmann accordingly dismisses this as of no weight whatever; and he makes no account of the occurrence of גֵּרִישׁ II. 17, which Knobel claims as Jehovistic, but which occurs, Gen. XXI. 10, in a passage assigned to the second Elohist. He lays all the stress upon the fact that Moses' father-in-law is in successive paragraphs called by different names, Reuel in II. 18, Jethro in III. 1, holding that this is clear evidence of distinct writers. Knobel, as we have seen, does not regard this as decisive. He thinks the same writer used them both. And in fact there is no difficulty in this assumption, for while "Reuel" was his name, properly speaking, "Jethro" was his official title, meaning as it does "his Excellency;" so that the alternation is just as natural as though some one were to speak of President Cleveland, and then immediately after refer to him as "his Excellency."

Further, the alleged Jehovah verses II. 15-22 are most intimately related both with what precedes and with what follows, although Dillmann refers these to a different writer. The flight to Midian related by the Jehovist is in consequence of his killing the Egyptian which is related by the second Elohist. So too his keeping the flocks of his father-in-law, as told by the Jehovist, is pre-supposed in the account of God's manifestation to him in the bush at Horeb given by the second Elohist. All forms part of one continuous narrative, every portion of which is essential to the understanding of the rest.

The identity of the expressions in II. 22 (Jehovist), and XVIII. 3 (second Elohist) explaining why Moses called his son's name Gershon, "for he said, I have been a stranger in a strange land," shows plainly that these verses have not been independently conceived. And the occurrence (II. 16) in a Jehovist connection of the rare word רֶהֱטִים *troughs* elsewhere used by the second Elohist (Gen. xxx. 38, 41) leads Dillmann to infer that these verses, though taken by the Redactor from the Jehovist document, had been borrowed with some modifications by the Jehovist from the prior document of the second Elohist. According to Dillmann then we have in II. 15-23a a Jehovist paragraph interposed between two second Elohist paragraphs, forming parts of one closely connected narrative, no portion of which

is intelligible without the other; and there are clear indications beside that this Jehovist paragraph came originally from the second Elohist. And yet all this jumble of different writers is assumed on the sole ground that Reuel is called by his proper name (II. 18), and by his title Jethro, or his Excellency (III. 1). And when in addition to all this we find the Jehovist in IV. 19 referring back to this narrative, and are told that both the Jehovist and the second Elohist must have given complete and similar accounts of this whole matter, the suspicion very naturally arises that perhaps the Jehovist and second Elohist may be the same person, notwithstanding all this mystification.

Wellhausen again deals with the non-Elohistic portion of the chapters before us in his own peculiar fashion. While he agrees with Knobel in referring it all to the Jehovist, he maintains that this Jehovist document is itself composite, being made up of two prior sources, and thus is so far brought into accord with Dillmann and Schrader. The division which he actually makes, however, is quite distinct from theirs, and his nomenclature as well as his symbols are peculiar. His J, the Jahvist, corresponds to Dillmann's C, or what other critics call the Jehovist. His E, the Elohist, to Dillmann's B, or what other critics call the second Elohist.

He assigns to J I. 6, the words "were multiplied and waxed exceeding mighty" in verse 7; also verses 8-10, because of their general resemblance in style to Gen. XI. 6, 7. But verses 11, 12 are referred to E, because there is a different phrase for "taskmasters" in verse 11, **שְׂרֵי מִסִּים** from that which is used III. 7; V. 6, 10, 13, 14, **נִגְשִׁים** and because **קִוִּץ** to *loathe* is in verse 12 used in the peculiar sense of *being afraid of*. How little weight Dillmann and Schrader attach to these considerations and to the division which is built upon them, appears from their assigning verses 8-12 to the same writer variously denominated E or B or the second Elohist. And in the following paragraph which Dillmann and Schrader assign entire to the same writer, Wellhausen deviates so far as to sever 20*b* as disturbing the connection between 20*a* and 21, and attaching the former to verse 22. This he regards as merely a varied repetition of what had already been stated, verses 15-21, and consequently attributable not to E, but to J, which is further confirmed by the words (20*b*) "multiplied and waxed very mighty," which are identical with those which he attributes to J, in verse 7. And in fact, verse 7 furnishes the key-note of the entire chapter; it is the spring in which all that follows takes its rise, and there are repeated allusions to it and repetitions of its language in subsequent verses, 9, 10, 12, 20, thus binding all into unity and showing the critical attempts at partition to be wholly unfounded.

In I. 14 the words **בַּחֹמֶר וּבַלִּבָּנִים וּבְכָל עֲבָרָה בַּשָּׂדֶה** are assigned to J in preparation for chapter V., and stand in contrast with a different conception by E, verse 11. But the Redactor could have seen no contrariety, or he would not have put them together in the same continuous narrative. And at any rate the arbitrary sundering of these words from their connection is but a shift to evade

the evidence which they furnish, that the paragraph in which they are found is from the same pen as chapter V., and a confession that this evidence cannot be set aside by any less violent method.

In chapter II. he makes a different partition from Schrader and Dillmann, assigning verses 1-10 to E, and verses 11-22 to J, thus recognizing the fact which they disregard, that verses 11-14 cannot be sundered from the verses that follow. While thus attributing the account of Moses' birth and infancy to E, and his residence in Midian to J, he nevertheless concludes that J and E alike must have recorded both, leaving us to wonder whether E's missing account of the life in Midian is not after all that which he has imputed to J, and whether J's missing story of Moses' birth is not that which he has ascribed to E, and whether the chapter is not one indivisible narrative, whose different portions are so necessary to each other that even after the critics have sundered it in two, they are straight-way obliged to assume that each part had originally just such a complement as they have severed from it. Wellhausen, however, thinks it quite impossible that it could have been the same writer who said, verse 10, **וַיִּגְדַּל הַיֵּלֶד** "and the child was grown," and then immediately after in the next verse **וַיִּגְדַּל מֹשֶׁה** "and Moses was grown." This, however, did not disturb Dillmann and Schrader, and it need not disturb us. It requires but little experience to discover that the critics have an abundance of arguments which they can employ if they have any end to be answered by them; but to which they pay no attention if they do not suit their immediate purpose.

E's account of the infancy of Moses is, however, in Wellhausen's opinion full of inconsistencies and incongruities, which show that we have not the story in its primitive form, but that some later account has been intruded into it. According to II. 1, 2 "a man of the house of Levi took a wife and she conceived and bare a son;" from this he infers that Moses was the eldest child, and yet (verse 7) mention is made of an older sister. In verse 6 she saw the child **הַיֵּלֶד** and lo! a weeping boy **נֶעֱר**;—the two different terms applied to the infant could scarcely, he thinks, have come from one pen. Further in the same verse "she had compassion on him" is, as he conceives, strangely thrust in between clauses which belong together. "She saw the child...and said, This is one of the Hebrews' children." Again the name was presumably given to the child as soon as he was found, but (verse 10) it is postponed until after he was grown. Now while Wellhausen confesses that he cannot carry a division through upon this basis, he infers from the particulars just recited that there was another version of the story which has been mixed up with the account here given,—a version which knew nothing of the older sister or of the nursing by the mother, but simply said "lo! a weeping boy, and she had compassion on him (verse 6) and (verse 10) he became her son, and she called his name Moses, because she had drawn him out of the water."

It is needless to reply to such baseless conjectures ; only it does not say much for the intelligence of this supposititious writer E if he could unwittingly confuse together two such different accounts of the same transaction ; or if he saw the contrariety, it does not say much for his honesty, that he should have covered it up as he has done, until Wellhausen discovered the fraud. And further, if these contrarieties and improbabilities and varying diction can exist in a paragraph, which, Wellhausen confesses, all came from the pen of E, why must we conclude from the same sort of contrarieties, improbabilities and varying diction, which the critics fancy that they discover elsewhere, that there has been more than a single writer. The ingenious critic has simply exposed the weakness and fallacy of the critical arguments.

A similar confusion, though not to the same extent, is found by Wellhausen in the portion of chapter II., which he attributes to J, verses 11-22. Inconsistent reasons are given (verses 14, 15) for the flight of Moses ; and the last two clauses of verse 15 are not continuous—Moses' sitting down by the well must have preceded his dwelling in the land of Midian, though it is mentioned after it. The puzzle about the name of Moses' father-in-law he undertakes to solve by conjecturing that J mentioned no name in his account, that Jethro was inserted by the Jehovist, but that the Reuel of II. 18 cannot be the same with the Reuel (or Raguel) of Num. x. 29. The father of Hobab spoken of in the latter passage does not correspond with the priest with his seven daughters in the former.

The divisions made of chapters I., II. by the principal critics of the reigning schools have now been recited, together with the reasons on which they base these divisions. I think it can scarcely be said that they are very plausible, much less conclusive. So extensive a hypothesis cannot, it is true, be judged by the inspection of one brief passage. The grounds on which it professedly rests extend through the entire Pentateuch, and it is only after a full examination that we can pronounce finally and decisively upon its truth or its falsity. But we can at least say that, so far as we have seen in this specimen passage, there is not much to commend it to sober and judicious minds. It may be very ingenious, and may set forth a long array of arguments. But we have found no proof that it is true.